

Assessing the Moral Relevance of Peace Education Contents in the Basic Education Social Studies Curricula for Effective Citizenship Participation in Nigeria

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Abstract

Social Studies is a core subject at the basic education level in Nigeria which has the potentials of inculcating functional knowledge and desirable morals into pupils for effective citizenship participation through peaceful co-existence. However, despite this positive trend, the moral significance of peace education contents of the subject seem not to have been adequately explored. This lacuna justified the need for this study which sought to find out the moral relevance of peace education contents in basic education social studies in Nigerian schools. The study adopted a descriptive survey design with content analysis bias. A sample of 200 social studies teachers undergoing in-service sandwich training were selected through stratified random sampling technique from states across the six geo-political zones of Nigeria. Three research questions guided the study. Similarly, two major instruments namely 10-item questionnaire titled "Teachers' Awareness of the Moral Relevance of Peace Education Contents in Basic Education Social Studies Curriculum" and content analysis of the same social studies curricula published by NERDC, a foremost Nigerian educational regulatory body were used for data collection. Data collected were analyzed with the use of arithmetic percentages. Findings of the study showed that majority of the teachers were not only aware of the moral relevance of peace education contents in basic education social studies curricula but were also of the opinion that the subject could be used to meet the moral and peace education needs of Nigerian pupils for the purpose of inclusion citizenship participation. It was also established that peace and moral education contents were adequately reflected in the basic education social studies curricula. These findings were exhaustively discussed with far-reaching recommendations on how to improve the teaching and learning of moral aspects of peace education contents through the basic education social studies curricula for effective promotion of inclusive citizenship participation in a multi-ethnic and religious society like Nigeria.

Keywords: Basic Education, Moral, Moral Relevance, Social Studies Curricula, Citizenship Participation.

1. Introduction

Peace is generally recognized as a vital feature of any stable society. This is because peace and peace-building processes help to enhance not only progress and well-being of individuals but also the general development of the society. This line of thought is currently justified by the global clamour for peace by many countries of the world and other diverse international organizations especially the United Nations Organization (UNO) which advocates for world peace and harmony through dialogue and other non-violent means (Aja, 2007; United Nations Organization, 2000). However, despite the global relevance of peace to societal progress and development, many nations of the world are constantly confronted with conflict situations which impose severe limitations on both national and international stability, mutual peace and co-existence (Francis, 2007).

In Nigeria, many conflicts caused largely by mutual suspicion, ethnic antagonism/separatist tendencies, fear, excessive political, economic rivalry and competition and even religious restiveness have been witnessed among different peoples and cultures (Ibeau, 2008). Some of the major consequences of these conflicts include among others loss of lives and property, economic stagnation, political instability and social disharmony, etc (Osakwe, 2009).

Some of the above conflicts include the Zango-Kataf/Hausa ethnic strife (North Central Nigeria), Ife/Modakeke inter-communal crises (South-West Nigeria), Umuleri/Aguleri (South-East Nigeria), Ijo/Urhobo/Itsekiri and Niger Delta uprising (South-South Nigeria), Maitesine, Kafachan, Bauchi religious riots and the more recent Boko Haram insurgency in some states of Northern Nigeria (Akpochofo, 2010; Best, 2007). These incidents just like the previously witnessed civil war between 1967-1970 have threatened the peace and corporate existence of Nigeria as a modern nation-state.

To address the problems of conflict and other related peace threatening issues in the world, the United Nations (UN) and many countries including Nigeria instituted peace education and conflict resolution studies and programmes which if effectively implemented could assist in preventing and possibly controlling incessant global conflicts and crises (UNESCO, 2004). Peace is generally perceived as a state of mutual tolerance and harmonious co-existence. It represents state of mutual understanding and co-operation regardless of some perceived primordial differences (Okebukola, 2007). Indeed, peace as rightly argued by Ibeau (2007) should not be merely understood as absence of conflicts, war or crises but as the creation and maintenance of

sustainable just order in the society through non-violent resolution of conflicts.

It is appropriate to explain the concept education before attempting a look at peace education. Education as a concept is amenable to different definitions. The word education is derived from two Latin words “educere” and “educare” (Osokoya, 1987). According to the scholar, educere suggests to “draw out” or to “lead out” while educare means to “nourish” or to “bring up or raise”. These suggest that education is a process of assisting individuals to lead the fullest life they are capable of attaining in their environment.

Education according to Obemeata (2003) is the process of helping individuals to develop harmoniously their physical, moral, and intellectual abilities. Thus, education from this perspective should be geared towards producing the complete man, who is balanced cognitively, affectively and in terms of skills and requisite competencies. That is, education should be useful to man as a natural preparation for life in the society.

Fafunwa (1974) defines education as the aggregate of all the processes by which a child or young adult develops the abilities, attitudes and behaviours which are positive to his/her society. It is accordingly a process of transmitting culture in terms of continuity and change for the dissemination of knowledge either to ensure social control or to guarantee rational direction of society. Expectedly, education should buildup the character (moral), physical and intellectual abilities of individuals and make them useful members of the society. This position justifies the relationship between education and peace.

Peace education is currently perceived as a philosophy and process involving skills of listening, reflection, problem-solving, cooperation and conflict resolution (Audu, 2009). Thus, while the philosophical dimension of peace involves the teaching of the principles of non-violence, trust and compassion, the process aspect deals with assisting individuals to acquire skills, attitudes and knowledge which are required for creating sustainable and peaceful environment (Harris & Moore, 2003). Peace education therefore has to do with building a culture of peace through learning. This learning as reflected in the four educational pillars of UNESCO, include “learning to know, learning to do, learning to be and learning to live together” (UNESCO, 1998).

In Nigeria, peace education contents have been fused or integrated into existing school subjects both at the Basic Secondary and Tertiary education levels (Ekwueme & Opara, 2008). At the tertiary level especially in universities, it is compulsorily taught as part of the general studies programme based on the recommendations of the National Universities Commission (NUC) (Okebukola, 2007; Aja, 2007). Expectedly, peace education can be promoted at the Basic Education level through the teaching of some relevant school subjects one of which is Social Studies.

Curriculum as a concept and social catalyst refers to those planned educational contents, experiences and activities as well as guidance and vocational oriented services offered by teachers and other related to learners’ center the auspices of the school (Tanner & Tanner, 1980). Thus, assessment within the context of this study implies guided evaluative desire aimed at determining the quality assurance mechanism and worth of the social studies basic education curricula, in achieving expected outcomes or goals (Obemeata, 2003).

The current Universal Basic Education Social Studies Curricula represents an obvious attempt at fulfilling the diverse educational needs of the 21st century Nigerian child which includes peace education and effective conflict resolution skills (Federal Republic of Nigeria, 2004). The Universal Basic Education (UBE) by virtue of its structure is divided into three distinct levels namely: the Lower Basic (Primary 1-3), Middle Basic (Primary 4-6) and Upper Basic (JSS 1-3) (Nigerian Education Research and Development Council, 2007; Universal Basic Education Commission, 2008, 20-21).

Social Studies is recognized as one of the core-subjects at the Basic Education level which has the potentials of inculcating functional knowledge and desirable values and attitudes as well as relevant problem-solving skills into Nigerian pupils (Osunde, 1989; Adewuaya, 2007). It is generally defined in Nigeria as the study of man’s interaction or reciprocal relationship with his environment – physical and social (Obebe, 2005). The teaching of Social Studies in Nigeria earnestly starts at the Lower Basic Education level (Primary 1-3) where the subject is designed to assist the young learner to recognize and respect the values, morals and cultural beliefs of different people that constitute modern Nigerian state (NERDC, 2007). It is also expected to help learners acquire knowledge, values, attitudes and skills which they require to function effectively in a modern pluralistic or multi-cultural ethnic democratic society (Mkpa, 1989). Justifiably, Social Studies is a major part of school programmes which explores moral issues in order to provide learners with requisite skills and the ability to understand values associated with being good, effective and functional citizens (Chiodo & Byford, 2004).

Morality refers to what is regarded as “human conduct viewed with respect to right or wrong, good or bad” (Imo, 2007:13). It refers to the actions, dispositions, attitudes, values and ways of life which characterize the moral person. The issue of morality is very vital to sustainable peace in the society. This is because, enduring peace culture cannot thrive in a situation of injustice, deceit, discord, mistrust, etc.

Indeed, part of the reasons for the protracted ethnic conflicts and crises in Nigeria could be directly or remotely attributed to wanton neglect of morality in the political and socio-economic affairs of the country (Etuk, 1999, Ekunola, 2005). For instance, the apparent neglect of moral rectitude and restitution by various Nigerian governments in resolving some of the issues or problems associated with the evolution and governance of

modern Nigeria state such as geographical imbalance, political and economic injustice, controversial population census and election, etc. have fundamentally undermined democratic values, peace and unity of the country (Ibeantu, 2008).

Social Studies teachers, it has been largely reported have amply demonstrated adequate knowledge of moral issues and values (Ogundere, 2005). However, despite this positive trend, the Social Studies teachers' understanding of the moral significance of peace education contents of the subject is yet to be adequately explored (Nwaubani, 2009). This lacuna justified the need for the present study.

2. Review of Related Literature and Theoretical Framework

Existing literature on peace, peace education and morality seem to agree on their perceived relevance in the classrooms in particular and the society in general (Adeniyi, 2009; Agusiobo, 2009; Otonti, 2008; Ekwueme & Opara, 2008). Indeed, many philosophers including the famous Plato believe that there can be no sustained peaceful relationship in a state without moral justice (Ayeni, 2009). He argues that principle of justice sustains the moral responsibilities inherent in the relationship between individuals and between the state and individuals or citizens.

Similarly, Bagudo and Mango (2009) bemoan the immoral political philosophy and education which engenders crises and conflicts in the society. A typical example, according to them is the Machiavelli's politics. This is vividly reflected in contemporary Nigerian politics which is replete with electoral fraud, thuggery, corruption, violence and other related vices because of the wanton neglect of moral dimensions to peace, peace-building and peaceful co-existence in the society.

The relevance of morality to peace and peace education is also vividly reflected in the National Policy on Education which among other things exhorts that education should be geared towards "moral and spiritual principles in inter-personal and human relationship...". (FRN, 2004:8). This position is collaborated by Francis (2004) who argues that if peace means creating, promoting and maintaining a just order, then the issue of morality becomes very imperative in determining both peace and sustainable peace culture in the society. Impliedly, peace culture exists where there are social, economic, political, and psychological structures which help individuals to choose agreed options in resolving conflicts and sustaining harmonious peaceful coexistence in the society (Adedigba & Aderibigbe, 2007).

Morality according to Imo (2007:3) refers to "actual human conduct viewed with respect to right or wrong, good or bad". It also refers to characters, customs and habits which guide general and specific human conducts in the society. Thus, morality according to Okwueze (2003) deals with the norms governing conducts. He argues that morality of persons or group conduct exists merely in what they habitually or customarily do especially with respect to what they think is right and fittingly obligatory to do. This helps to regulate various kinds of relationship which are fundamental to global peace and progress.

At the moment the task of achieving the moral goals of peace education in Nigeria through the effective teaching of various school subjects seem to have been steadily neglected (Otonti, 2008). For instance, there are no existing formal curriculums for peace education at the Basic level in Nigeria (Agusiobo, 2009). Peace education contents are fused into Social Studies and other educational initiatives such as Human Right Education, Citizenship Education, Values Education, Multi-Cultural/Inter-Cultural Education (UNESCO, 2004).

However, Agusiobo (2009), Ekwueme & Opara (2008) have suggested a paradigm shift which will encourage the development of suitable and appropriate curricular for peace education at all levels of education in Nigeria. This is informed by the earlier initiatives of the World Council for Curriculum and Instruction (WCCI) International Peace Project which developed and trial-tested a draft peace education curriculum from 9-12 year olds Upper Primary pupils (WCCI, 2008). Significantly, values, moral and justice etc constitute the eleven major dominant themes in this draft curriculum which are considered very vital to peace education.

2.1 Theoretical Framework

To fully comprehend the dynamics of formal moral education of the young ones, theoretical perspectives of Piaget (1965) and Kohlberg (1970) are examined.

The works of Swiss psychologist, Jean Piaget and Lawrence Kohlberg, an American psychologist/philosopher, are very fundamental to the cognitive school of thought on moral development. Both Piaget and Kohlberg contend that moral thinking cannot be separated from intellectual development. Piaget (1965) identified two basic stages of morality namely the heteronomous and autonomous. The former which is a stage of objective morality is characterized by complete reliance on authorities' perception of right and wrong, while the latter being a more subjective level enables the individual to reason out his/her moral actions. Thus, while in the heteronomous stage, the child relies on what the adult says is wrong or right and complies accordingly. At the autonomous stage, the child is capable of giving reasons for his actions. These two stages are distinct from each other and one stage usually comes before the other in the process of a child's moral development.

Kohlberg (1970) developed a model consisting of three levels and six sequential stages of moral development. The three levels are pre-conventional, conventional and post-conventional. The pre-conventional level ages 2-7 years consists of two stages: obedience and punishment, orientation and egoistic orientation. At stage one, moral decision results from blind obedience to authority in order to avoid punishment or seek rewards. At stage two, the child begins to think of others especially, after his/her own interest has been taken care of. The conventional level (pre-adolescence and adolescence) consists of two stages (3 and 4), "good boy", "nice girl" orientation and authority and social order orientation. At stage three, moral decision results from a desire to please and help others and receive their approval in return while at stage four, moral behaviour consists of maintaining the existing authority, rules and social order. At this stage, children conform to a standard rules of behaviour not out of fear of punishment or the need for reward, but because, they appreciate the need to do so. The post-conventional level consists of stages five and six namely contractual legalistic orientation and conscience or principle orientation. At this level an individual's moral reasoning incorporates moral values and principles that have universal validity and application. It starts from late adolescence onwards. It is the final stage of development and learner's action is guided by self-chosen principles rather than what others perceive as being right (Bamaisaye, 1989).

According to the cognitive-developmental approach, two basic mechanisms are necessary for the development of moral reasoning. Firstly, the child must feel some conflict or indecision over what is the right moral action. Secondly, exposure to moral reasoning slightly more evolved than ones own may facilitate development to the next stage or level (Kohlberg and Turiel, 1971).

The empirical basis of this theory have indeed been tested in many studies in Nigeria (Masquid, 1982; Simbo, 1989; Mbanefo, 1990). All these studies confirmed, not only the cross-cultural validity of Kohlberg's theory but as well its implications for the moral training of youths. The latter is perhaps more significant to this paper. This theoretical position justifies the need for this study especially within the context of ascertaining the moral relevance of peace education contents in the Basic Education social studies curricula.

3. Statement of the Problem

At the moment not much seem to have been done in Social Studies to explore the moral aspect of peace education contents in Nigeria especially at the Basic Education level (Osho, 2002). Existing literature, Okam and Nnamani (2002) and Nwaubani (2009) indicate that the relevance of morality in peace building and conflict management to have been steadily neglected in social studies. This no doubt constitutes a source of worry in a multi-ethnic and religious society like Nigeria which is currently experiencing numerous conflicts and social ills or problems.

Nwaubani (2009) investigated the extent to which peace education contents are integrated into current Basic Education Social Studies curricula and found that peace education contents are not adequately reflected at the JSS level even though teachers seem to be aware of its instructional relevance in the classroom. However, this study was limited in scope to only Junior Secondary School level or upper level of the UBE and therefore cannot be appropriately used to generalize for the entire Basic Education Social Studies. Significantly, it sought only to identify peace education concepts and did not explore the moral aspect of peace education related contents in Social Studies. This gap constitutes the major problem of this study.

The problem of this study was therefore to ascertain the extent to which

- (1) Social Studies teachers are aware of the need for moral issues to be integrated into peace education contents of the subject.
- (2) the current Basic Education Social Studies curricula met the moral needs of peace education goals in Nigeria
- (3) basic education Social Studies curricula reflected integration of moral issues in peace education contents

4. Research Questions

Three research questions guided the study:

- (1) Are Social Studies teachers aware of the need for moral issues to be integrated into peace education contents of the subject at the Basic Education level in Nigeria?
- (2) Are the goals of the Basic Education Social Studies curricula relevant to the moral needs and peace education knowledge of the Nigerian child?
- (3) To what extent have the peace education contents of the Basic Education Social Studies curricular reflected adequate integration of moral issues?

5. Methodology

The descriptive survey design with curriculum content analysis bias was adopted for the study. This design was adopted because it provided the structure required for identifying not only the moral aspects of peace education

contents in Social Studies but also teachers' awareness of the relevance of these moral concepts as well as their opinions on the extent to which they are actually integrated into the subject at the Basic Education level.

The population consisted of 200 Social Studies teachers involved in an in-service training at the University of Nigeria, Nsukka. The entire population was used as sample since the number which covered different levels 1-5 was considered manageable and representative enough. Two instruments were used for data collection. The first is a 10-item questionnaire which sought to seek information on Social Studies teachers' awareness of the need for moral concepts and the extent to which these concepts are actually integrated into peace education contents of Social Studies at the Basic Education level. The second is the Basic Education Social Studies curriculum for primary 1-3, 4-6, and JSS 1-3 respectively published by the Nigerian Education Research and Development Council (NERDC, 2007). The contents of the curriculum across the different levels indicated above were subjected to critical content analysis by the researchers to identify peace education contents or themes which have direct or implied moral relevance.

The questionnaire was face-validated by two experts in Measurement and Evaluation from the Department of Social Science Education, University of Nigeria Nsukka, who corrected the items for relevance and appropriateness and confirmed their suitability for data collection purposes.

The reliability of the instrument was also determined through test-re-test method within two weeks intervals using schools and subjects that did not participate in the main study. A reliability coefficient of 0.78 using Kuder Richardson correlation coefficient was obtained. This was adjudged high reliability indices for the instrument for the purpose of this study.

Data collected were analyzed qualitatively (content description) and quantitatively through frequency counts and percentages to answer the research questions.

6. Findings

The findings of the study are presented in tables below according to the relevant research questions.

Research Question 1

Are Social Studies teachers aware of the need for moral concepts to be integrated into the peace education contents of the subject at the basic education level?

Table I: Teachers' awareness of the need to reflect moral issues in the peace education contents in Basic Education Social Studies curricula

S/N	Item Description	N	Agree (%)	Disagreed (%)	Decision
1	Moral issues are important aspect of peace education contents in Social Studies	200	180 (90%)	20 (10%)	Relevant
2	There will be no lasting peace in the society if morality is neglected in conflict resolution	200	190 (95%)	10 (5%)	Relevant
3	Peace education contents in Social Studies are often learnt through moral dilemma stories	200	150 (75%)	50 (25%)	Relevant
4	Moral issues in peace education content of Social Studies will make pupils to learn the value of respect and tolerance.	200	170 (85%)	30 (15%)	Relevant
5	Peace education content with strong moral implications helps pupils to develop right attitude towards peace and conflict resolution	200	190 (95%)	10 (5%)	Relevant
6	Inculcation of moral values into pupils through peace education contents in Social Studies will help to promote unity and understanding in the society	200	180 (90%)	20 (10%)	Relevant

Information from table I above shows that majority of the respondents (90, 95, 75, 85, 95 and 90 percents respectively) are aware of the need to reflect moral issues in peace education contents of Basic Education Social Studies curricula. Thus teachers considered moral issues very relevant aspects of peace education contents in the basic education social studies curricula.

Research Question 2

Are the goals of the Basic Education Social Studies curricular relevant to the moral education needs of Nigerian children?

Table 2: Teachers' opinion on the relevance of Basic Education Social Studies curricular goals to moral and peace education needs of pupils

S/N	Item Description	N	No. % of Positive Response	No. % of Negative Response	Decision
1	Help pupils develop the ability to adapt to his/her environment	200	190 (95%)	10 (5%)	Relevant
2	Help pupils to become responsible and disciplined individuals capable and willing to contribute to the development of their societies	200	195 (97.5%)	05 (2.5%)	Relevant
3	Inculcate the right types of values	200	195 (97.5%)	05 (2.5%)	Relevant
4	Develop in pupils a sense of comprehension towards other peoples, their diverse cultures, history and fundamental things that make them human	200	190 (95%)	10 (5%)	Relevant
5	Develop in pupils the capacity to recognize the many dimensions of being human in different cultural and social contexts	200	190 (95%)	10 (5%)	Relevant
6	Develop in pupils a sense of solidarity and sharing based on a sense of security in one's own identity	200	190 (95%)	10 (5%)	Relevant

Information from table II above indicates that majority of the respondents are of the opinion that the goals of Basic Education Social Studies curricular are relevant to moral and peace education needs of Nigerian pupils (95, 97.5, 97.5, 90, 95 and 95 percent respectively).

Research Question 3

To what extent does the peace education content of basic education social studies curricula reflect moral issues?

Table 3: Adequacy of moral issues in the Peace Education content of Basic Social Studies curricula (Lower, Middle and Upper Basic Levels)

Lower Basic (Pry 1-3)

S/N	Level	Themes/Topics	Peace related moral contents	Inferred Peace related Moral Issues/Contents	Remarks
1	(Pry 1-3)	Family	Not applicable	Family values: Honesty, Contentment, Discipline, Obedience, etc.	Inadequately reflected
2	“	Culture	Applicable	Morals of greeting, honesty, patience, tolerance	Inadequately reflected
3	“	Social problems and issues	Applicable	Positive attitude towards other people	Adequately reflected
4	“	Social values	Applicable	Honesty, integrity, courage, etc	Adequate
5	“	Science and Technology and society	Not applicable	Maintenance culture	Inadequate
6	“	Health issues, drug abuse	Applicable	Good conduct, caring and responsible behaviour	Adequate
Middle Basic (Pry 4-6)					
1	“	Family (living in the family)	Not applicable	Love and concern for others, honesty, sharing dialogue	Inadequate
2	“	Culture	Not applicable	Positive attitude to others, respect for others, hard work	Inadequate
3	“	Citizenship	Applicable	Maintaining law and order in the country, commitment to duty, loyalty, dialogue, accountability, cooperation, etc	Very adequate
4	“	National economy (Employment)	Applicable	Need for openness, hard-work, discipline, equality, forgiveness, and justice.	Adequate
5	“	Infrastructure/Facilities (services)	Applicable	Patriotisms, respect for public utilities	Adequate
6	“	Health issues	Applicable	Discipline, good habits, hard-work, courage, etc	Adequate
7	“	Governmental and non-governmental agencies	Applicable	Values, discipline, obedience, law and order and active participation	Very adequate
8	“	People and environment	Not Applicable	Environment, people, society living together	Inadequate

9	“	Agricultural technology	Not Applicable	Self-reliance/patriotism, beliefs, rules	Not adequate
10	“	Social issues and problems	Applicable	The need for rights, equity, justice, tolerance, accommodating, cooperation, sharing understanding, honesty in the society	Adequate
Upper Basic (JSS 1-3)					
1	“	Social Environment	Applicable	Cooperation, understanding, trust, conflict and conflict resolution	Adequate
2	“	Introduction to social studies education	Not applicable	Knowledge of our environment	Not adequate
3	“	National economy	Not applicable	World of works	Not adequate
4	“	Socialization	Applicable	Interaction within groups	Adequate
5	“	Social problems and issues	Applicable	Need for hard-work, courage, decency, honesty	Adequate
6	“	National Unity and integration	Applicable	Cooperation, tolerance, unity, nation-building	Adequate
7	“	Culture (values)	Applicable	Honesty, tolerance, love, loyalty, cooperation	Adequate
8	“	Social vices	Applicable	Greed, dishonesty, indiscipline, irresponsibility	Adequate
9	“	Peace and conflict	Applicable	Tolerance, justice, fair-play, dialogue, compromise	Very adequate
10	“	World issues, global and international cooperation	Applicable	Cooperation, tolerance, dialogue	Adequate

7. Discussion of Findings

The findings of the study with respect to research question one, show that teachers are aware of the need to use basic education social studies curricula to teach peace and moral related issues. The level of awareness is quite high. This could be largely attributed to the fact that substantial aspect of peace and moral related issues and concepts dominate social studies curricula across levels. Social Studies teachers are therefore not only conversant with moral relevance of peace education contents of the subject but also seem to have adequate knowledge of its core curricula mandate with respect to values and citizenship participation (Adeniyi, 2009). From the finding, it could be inferred that teachers are aware of the need to use social studies to address societal problems and issues part of which is moral related peace education contents required for effective citizenship participation in contemporary Nigerian society.

Finding with respect to research question two indicate convincingly that the goals of the basic education social studies curricula are relevant to peace and moral education needs of Nigerian pupils. This finding is not surprising because social studies education promotes interaction in man's environment. Thus, one major advantage of the basic education social studies curricula is that learners are helped to imbibe relevant peace related contents capable of making them demonstrate moral and ethical values as well as positive disposition towards civic participation (NERDC, 2007).

With respect to research question three, it was revealed that contents or themes directly related to peace education and moral issues seem inadequately reflected in the basic education social studies curricula even though they were of very high inference of deductive value. Indeed, virtually all the themes in the basic education social studies curricula have very serious instructional implication for peace and moral education. That is, social studies curricula even though devoid of very many direct peace education and moral topics can still help learners to develop moral and peaceful disposition required for effective citizenship participation in the society. These include themes as culture, social issues and problems, family, world issues, peace and conflict, etc.

The thematic and spiral structure of the curricula have also provided rich and extensive social issues and problems which will make the learning of peace and moral issues very interesting, active, interactive and very engaging to Nigerian pupils in a democratic setting. Closely examined, the inherent topical issues and related activities are capable of promoting experience of democratic participation, co-operative attitude and sense of tolerance which are very essential to purposeful interaction among diverse Nigerian peoples and culture (Yusuf, 2008; Osho, 2002).

8. Conclusion and Recommendations

The fundamental issues which the findings of this study seem to have substantiated is the appropriateness of the basic education social studies curricula in dealing with problems and issues confronting man's interaction in the environment of which peace and moral issues constitute significant aspects. This conclusion is reinforced by the fact that the basic education social studies curricula seem not to be entirely devoid of moral and peace education contents as suggested by earlier research findings (Nwaubani, 2009 & 2010) this could be attributed to the integrated philosophy and nature of the contents of social studies which recommend it as a suitable tool for the

inculcation of moral virtues, values, skills, and attitudes required by pupils to become effective, active participating citizens. Thus, the conclusion of this study is that basic social studies curricula contain enough moral related peace education contents to prepare Nigeria pupils for effective participation as citizens in the society.

It is therefore expected based on the above premise that appropriate measures should be taken to infuse more moral related peace education contents into the basic education social studies curricula during periodic curriculum review or revision. Similarly, the instructional relevance of basic education social studies curricula with respect to moral related peace education contents can be sustained by exposing teachers to workshops, seminars, conferences, etc. Furthermore, teacher preparation programme in social studies should emphasize moral related peace education issues and contents in order to prepare teachers for effective civic responsibilities in Nigeria.

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